Theory of the Subject – from Greek Tragedy to Pure Mathematics again

By Shomit Sirohi

Introduction

Now just see deductive fidelity of the subject to mean deductive formalism, and ordinal progress, and quiescent inductive ordinal process which then transitively

forms into a natural speculation of natural infinites which make it to the subject of subjective induction in politics – in other words deduction, deductive fidelity, ordinal progress surjected to the infinite, with a subject as generic sub-set.

When being-there is part of a generic being-there in theological set infinity – this is its process of

surjection being in fact part of the description of a structure which is with a subject – which means – infinite ordinal progress in quantities reflected by the subject in induction limits – so a process of sets which are ordinals.

I. Trajectory of Being-there, its aleatory

being the process of the subject

II. Fragments of Set theory, how it is set-like developments

III. Organisation of being-there in temporality and existentialism (the Concrete World)

IV. Abstract ontology of A Subject (Agency

and Identity as a logical world)

Now let us just follow mathematics in the pure – against the process of being-there and appearing in a world, which is then mathematical indexing.

I mean then to call that Greek atomism. It is a weak structure and complex structure.

Now we move to the pure mathematical process – called in generic being-there belonging to a theological set as infinity, if it is being-there, or concrete existence, which means politics or art.

II. Now the structure – belonging in excess of which is inclusion – why there is lack and excess,

le Manque in Badiou which then is in fact lack, which though is shifted to an evental site which is dreamily the poverty for the positive.

Freud and Marx in Writings on Psychonalysis by Louis Althusser calls this unconscious site of the conflictual stance of Freud and Marx in fact – what makes it conflictual.

The important point here being conflictual, or class struggle.

Now we are being very simple – just the exclusion of a structure or of power – simple exclusion then is the problem of also its inclusion which is therefore belonging and inclusion as in fact simple belonging being the answer to the

problem which then is ordinality against the power of cardinality.

III. Its translation

Ordinality is a situation belonging to the infinite – every situation is therefore infinite – it also means ordinal progress is finally belonging and proper inclusion which excludes the poor, and eventual

site, which also though belong to its evental index as in fact the Paris Commune or Shanghai Commune and Cultural Revolution with recent politics.
Now ordinal inclusion is just the process ecology wants – the New York American Hebrew Times is talking about stillstand and college life – which is like going to Berkeley – this is pure ordinal structure and

means in fact Hebrew culture expressed.

II. From ordinal infinite, to complex ordinal infinite instead

Instead comes inclusion at ordinality – which is the problem of surplus-value and its dynamics of ordinal profiting and dynamics of ordinal progress.

III. Cardinal Power Set

In fact in France – the power set P > A is then operative – like a state power that attacks the working class and de-unionises them from PCF – and so attacks the poor, and with it creates a anti-people policy and pension cuts, and even inclusion in pension problems – when all the working class wants in PCF unions is in fact

simple inclusion to the union.

III. Now from Ordinal progress, simple ordinal as a simple situation, and infinite limited ordinal as ecological process and Cardinal power set to state power and its power set – to in fact the natural ordinal infinite

And so natural concrescence of a world of infinite natural ordinal process. With a halting point as Derrida argues on dogs and animals and such animal rights.

V. Ordinal progress, types of ordinal and Cardinal Power Set and then natural ordinal, of ordinal transitive nature, which then has a halting point is then

in the process of pure natural infinite process which then makes it - three sets in Hebrew senses to be perceived in the sense of The American Hebrew and rain in a dog’s eye perspective in Israel’s Tel Aviv with all the New York processes also in its gaze of footage

And so in fact The American Hebrew depicts the three sets – ordinal, ordinal limit of infinite, and infinite capital ordinal and perhaps cardinal process of the state of the process with in fact natural ordinal infinity with a halting point and further natural process of transitive sets.

Three sets – capital, state and nature. With a situation and normal infinite within its belonging.

Part II – Plato, and Cantor

And so in fact Plato, or the Idea of philosophers, read with the text and textualism in Derrida’s sense perhaps with in

fact a concept which means the formal structure of three things – an idea, a text and a concept – this then is philology – and it means genealogy and archaeology and produces a deconstruction process for a subject

So we begin with Plato and Cantor – which simply means to reflect on philosophy,

textualism and conceptualism – like the process of history in archival manners and deconstruction recently – which means in fact a mix of science, aesthetics and politics as a full art regime.

I mean here Plato of course – this is a simple Platonist process of the multiple called empirical – and now I mean also Cantor above – that

Cantor’s three sets of Hebrew nature – then means in fact also Platonism – that it is finally a Platonism of the multiple – which means Platonism as pure as a list of multiples and existents – which finally means Plato as Republic and Aristotle as Logic – which then also means Spinoza as natural nature and finally Hegel as a critic of quantity for quality.

This is the simple process of representation and presentation – which means a situation and its state or capital – which then coerces the situation when it is in the French example.

Conclusion – the Subject

The subject then was a reading of Greek

tragedy and Greek atomism in a structure which is weak, and a strong subject in its forcing or simple unionization process of daily ensembles – which now means in this book on Theory of the Subject – that the subject is also just a belonging to the situation – now read the process of dialectics being loved by all –

Three formal sets, and a philosophy of representation and presentation with in fact a subject – imagine this to mean –

Three deductive fidelities which are first simple ordinality and against the cardinal strong surjection instead for simple surjection to the second ordinal and finally a natural ordinal and halting point in

nature which is then transitive which adds philosophy and a subject.

It means three parallel lines and dialectics on an extension called the subject which is generic sub-set.

Finale –

Three parallel lines and extension then fix together into ordinal and

ordinal progress and quantities with qualities together which form a subject extension which then means in fact – formal negation but also negation of negation in premise with linguistic processes in it as unconscious and then in fact the process as meticulously noted noticing – like then noticing things and forming a ordinal.

It just means ordinal progress and ordinal limits and such derivations as deductive fidelity – only deductive fidelity but with induction in fact strong induction – and this forms the logic of dialectics.